1:Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

bin Said, Sultan of Zanzibar. It was not until 1888 that he consented to use the interest on the sum invested, which had then amounted to 230,000 rupees, for his own use.[1]

In 1882 a treaty was entered into with 'Abdulla and 'Awadh, the Qu'aiti Jemadars, whereby due provision was made for the ex-Naqib and for the payment of an annual sum by the British Government to the Qu'aiti of 360 dollars a year. The Qu'aiti bound themselves not to dispose of any of the Hadhramaut territories to any person or power other than the British Government, and in 1888 a Protectorate treaty was concluded. Jemadar 'Abdulla died a few months later and 'Awadh became sole ruler. In 1900 the Qu'aiti dominions were further extended by the purchase, from the Wahidi, of Meifa, and in 1902 the Sultan's old title of Jemadar was finally abolished and he was recognised by the title of Sultan.[2] Sultan

[1] To-day Naqib 'Abdur Rab, 'Umar's son, the present head of the family, is a respected member of Zanzibar society. He has lived in a quiet and unobtrusive fashion, and he and his people have been absorbed into the population in which they are an indistinguishable element. The Naqib has adopted the fashions of dress and living of the Omani section of the population, while the rest of the large Hadhramaut element in Zanzibar forms a very distinct community of its own.

[2] The following is a continuation of the Kathīri narrative of Hadhramaut history, from the same source as before.

In 1283 (A.D. 1866), at the suggestion of Seiyid Ishaq bin 'Aqil, Sultan Ghalib bin Muhsin al Kathīri succeeded in occupying Shihr. He then marched against Mukalla but was defeated by the Naqib bin Sala's forces at Harshiat. The next year Jemadar 'Awadh bin 'Umar al Qu'aiti arrived from India with Indian and Yafa'i troops to attack Shihr. He landed with his forces at Hami, proceeded to Shihr, and with the assistance of the Kasadis captured the place and expelled the Kathīris. In 1287 (A.D. 1870) Seiyid Is'haq bin 'Aqil went to Hyderabad and proposed to the Qu'aitis, Salih and 'Awadh, and to the Kathīris, that they should retain those parts of the Hadhramaut which they respectively ruled and that they should co-operate with the Seiyids in the establishment of justice, the improvement in the condition of the country, and the maintenance of security on the routes. He also proposed that the Qu'aiti should pay to the Āl 'Abdulla $50,000 on entering into an agreement with him, and an annual sum of $20,000, to be paid from Shihr customs revenue, for the upkeep of the garrison of Tarim and Seiyun. The Kathīris, however, declined these terms and made preparations for investing Shihr. To achieve this object the Kathīris enlisted the assistance of the 'Aulaqi and the Āl 'Umar Bā 'Umar, the respective rulers of Gheil and Soda. The 'Aulaqi was able to supply them with considerable funds from India, as he too, held a position similar to that of the Qu'aiti and the Kathīri in the Government of the Nizam.

Hearing of this alliance, 'Awadh immediately started hostilities against the 'Aulaqi and the Āl Bā 'Umar. At the end of a year he had defeated them and annexed Gheil and Soda. 'Awadh now entered into an agreement with the Kasadi Naqib, 'Umar Salih, for invading the Hadhramaut. Leaving Shihr and Mukalla respectively, the united forces marched against the Āl 'Abdulla, but the Kathīris beat off their attacks and forced them to retire. The Naqib 'Umar Salih then died and 'Awadh left for India.

'Umar was succeeded by his son Salih. Jemadar 'Awadh now returned from India, and, taking advantage of the despatch of soldiers by the Naqib to Du'an to fight against the Āl 'Amudi, sent some of his troops to Mukalla, and demanded from the Naqib half of the expenditure incurred in the expedition against the Hadhramaut which he had undertaken with 'Umar Salih. The Yafa'i chiefs then intervened and decided that the Naqib should surrender half Mukalla.

565 Seiyids do not carry arms,[1] nor have they troops to support
554 them, so that instead of relying on the sanction of arms to main-
461 tain their authority they rely on their descent from the Prophet and the reverence which is given to them on account of their ancestry. They are extremely jealous of their privileges as Seiyids; realizing that their influence depends on the respect shown to them, they adhere keenly to such customs as the kissing of their hands and avoid any form of manual labour. They are usually comparatively well educated, and exercise influence on this account.

000 Some years ago a movement started in the East Indies to restrict the power of the Seiyids. It is said to have had its origin in a squabble over a school, but its roots were deeply set in the growing contact of the Hadhrami immigrants with western influence which produced a liberal class keen on modernisation. The Seiyids were innately conservative and mistrusted the encroachment of western civilization. It cannot be said that the struggle between the church and the laity is yet over, but it is apparent that the victory will ultimately be with liberal tendencies rather than diehard conservatism. According to most accounts the 'Irshadis, as the rebels against ecclesiastical predominance termed themselves, never set up actual organizations in the Hadhramaut itself, but there is no doubt that their tenets have made considerable headway there.

565 In Qu'aiti territory the influence of the Seiyids has officially gone.
554 They are not allowed to interfere in politics though they are given respect for their descent. As long as the majority of them adhere to their mediaeval ecclesiasticism it is clearly right that they should be out of power. Unofficially, however, some of the best of them still play an important and indeed essential part in those districts not yet under direct Government control. In Kathīri territory they have more influence, but the leading families have moved with the advancing tide of progress, allied themselves with the forces of law and order, and are amongst the keenest advocates of modern methods in the country.

Sheikhs.

793 Before the advent of Seiyid Ahmed bin 'Isa in the ninth century
565 and the gradual growth of the religious influence of the Seiyids,
554 the Sheikhs were the principal ecclesiastical influence in the country.
162 They probably took the place of an earlier ecclesiastical hierarchy formed by the priesthood of the old religion. Though they definitely take precedence after the Seiyids, they resemble them in that they exercise much the same privileges. Like them, they are a very much respected class, are better educated than the tribesmen, and do not as a rule bear arms.

565 The principal families are: Al 'Amūdi living in Du'an, Āl Is-hāq,
162 Āl Bā Wazīr living at Gheil, Wadi al 'Ain, and other places, Bā

[1] There are in fact a few families of Seiyids who do carry arms and are indistinguishable from Beduins.

12: Skene G.B-4 (no date) 1917 MM2 Hadhramaut MM2

The musical instruments consist of the small *marwasi* drum described above (see Shebwani dance) and of a *kinanda* which supplies the tune. The latter is a string instrument of the nature of a guitar and is played in much the same way. It usually has seven strings, six of which used formerly to be made of sheep gut, but are now made of twisted silk. The seventh is the bass string and is made of copper wire.

Although not considered altogether reprehensible by austere Mohammedans, the "Kinanda" entertainment is looked upon as rather advanced, if not fast.

Sometimes the dancing is dispensed with and the entertainment is reduced to solo songs accompanied by the *kinanda*. It then assumes a more respectable character, though still not entirely approved of.

Being held indoors, the audience naturally come by invitation only. Refreshments consisting of coffee, sherbet and *halwa* (Turkish Delight) are handed round.

THE ZAMIL DANCE.

This is danced by the Hatharmut Arabs, and generally takes place either by day or by night, in front of the house of some exalted person to whom it is intended to pay compliment or to show respect. It is in fact a sort of serenade, but is also danced at weddings.

The dancers form up in one or more lines facing the house of the person in whose honour it is being held. The leader of the dance starts singing a solo, usually a song of praise to the person in question, and the remainder take up the chorus, which they accompany by rhythmic clapping of hands and swaying of the body. It is not by invitation, and anyone may join in. No drums or musical instruments are used and no refreshments partaken of, except at weddings. This dance has no mystical meaning.

THE CHAMA DANCE.

This may be called a faction dance owing to the element of competition which enters into it in regard to some other faction which has also organized a dance. It is danced by Swahili men, who dress up in their best clothes and wear Arab daggers and swords borrowed from those of their friends who have them. They do their best to make as fine and as big a show as possible in order to eclipse the dance of the other competing faction. Formerly the dance was accompanied by a feast, and still is in the Lamu District, where the factions vie with each other as to the number of cattle they can afford to kill. In 1912, one faction at the village of Mkunumbi (Witu Sultanate) was known to kill thirty head of cattle to cap the twenty-five head which another faction had killed a few days previously.[1] Needless to say that such waste is impossible in the Malindi District where cattle are scarce, and where the dancers only compete in matters of personal adornment and the number of followers. Faction feeling sometimes runs high, and if two competing dances happen to be taking place on the same night it is not unheard of for one party to attack the other with sticks.

[1] [SEE NOTE ON P. 434 -- ANALYST.]

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535 191 The dance itself resembles the Arab Razha dance, the men standing in a row and jerking sticks in the same manner that the Arabs jerk their swords, one of which may sometimes be seen in the hand of a Swahili dancer of the Chama.

536 534 517 The orchestra consists of a *vumi* drum, a *chapuo* drum, a pair of cymbals or *vitasa*, a *zumari* or clarionet, all of which are described above (see Razha dance, Shebwani dance and Sherha dance), also a tambourine called a *tari* or *pari*. This is sometimes ornamented with loose brass discs that jingle together, as in the Spanish tambourine. The goat-skin is pegged to the wooden frame and is tightened by stuffing a more or less thick cord between the skin and the frame.

The Chama is usually danced in a public place and no invitation is necessary. Anyone may join in who feels so inclined. No refreshments are served nowadays in the Malindi District at a Chama dance, which has no mystical significance.

THE SHANGWI DANCE.

535 562 578 554 The dance is identical with the Chama and is danced by the winning faction in the Chama competition, which is judged by the "*wazee wa Ngoma*," or elders of the dance, men who are accustomed to take the lead in dances, in other words "masters of the ceremonies." The winning faction proceed to the house of the organizer of the opposition dance and dance the Shangwi in front of it. He is supposed to take this as a compliment, and passes round a scent bottle and sometimes takes part in the dancing himself. The Shangwi has no mystical significance and is usually danced at night with the same orchestra as for the Chama.

NGOMA YA FIMBO. (Walking-stick dance.)

535 585 852 562 The Ngoma Ya Fimbo is danced at Swahili wedding feasts, and at Swahili circumcision feasts. The dancers, all men, assemble by invitation and form a ring in the open near the house of the host, all carrying sticks, hence the name of the dance. While those in the ring balance themselves slowly and rhythmically from one foot to the other, two of their number go into the centre and make passes at each other with their sticks as if they were swords, in time to the drumming. After a few minutes of this, another pair go into the centre of the circle and perform in the same manner while the first two retire, and so on to the end of the dance, which usually takes place by day.

535 534 Cigarettes and betel nuts are passed round to the dancers. The music is supplied by *vumi* and *chapuo* drums described above (see Razha dance) by *vitasa* or cymbals (see Shebwani dance), and by a *zumari* or clarionet (see Sherha dance). In a temporary pavilion of palm-thatch erected close by, a number of young slave women generally stand holding buffalo horns in their left hands, which they strike with small sticks in time to the drumming.

This dance has no mystic significance and is merely a form of rejoicing.

good breed of small, straight-backed cattle, a rarity in this part of the world.

With its commanding geographical position on the sea route to the East and to the African coast, Socotra would probably have a much greater importance but for its lack of any good harbour. As it is, this interesting and attractive island receives little attention and has few European visitors. Aden's official contact with it is usually limited to the payment of the Sultan's stipend and to the annual visits of one of His Majesty's ships conveying the Governor of Aden or a political officer on tour.

The total area of the Aden Protectorate exceeds 100,000 square miles; that is to say, it is about as large as the United Kingdom. The size of its population is not known with any accuracy, but it is estimated to be about 600,000. With the exception of a few Indians living at Mukalla, a small colony of Arabian Jews at Dhala, and, in some parts, some imported African blood, the people of the Protectorate are wholly Arab. There are wide differences among them, for they vary from the settled communities of Lahej, Mukalla, Shehr, and the towns of the Hadhramaut Valley to primitive and semi-nomadic Bedouin. Between these extremes are tribes whose traditions and environment produce divergent characteristics, although they are alike in the essentials of race, religion, and language. Apart from the towns, the tribal system prevails throughout the country, and inter-tribal jealousies and feuds have been a cause of chronic disturbance, which has not yet been wholly cured by the Protecting Power.

The Arabs of the Protectorate are a race of small but hardy people, and their virtues and their faults are largely the outcome of their environment. Living in a rough and comparatively barren country, they are frugal, patient, and industrious. The poverty of their country forces many of them to seek their livelihood abroad. They make excellent seamen, and, as such, they are to be found scattered over many parts of the world. In common with many other mountain people, their institutions are democratic. Every tribesman is as good as his neighbour, including his chief, who, in a tribe, is only the first among equals. It is true that there are sections of the population who are subject to the tribesmen and who are liable to oppression, but the dominant characteristics of the people are a strong individualism and a love of freedom. They are said also to be avaricious. Avarice is indeed a common fault among them, but it is natural that money should be greatly valued in a land in which it is scarce and hard to

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622 609 the Dutchman by the hand, and Sayyid Ḥasan walks on his other side. Von Wissmann is accompanied in the same way by two notables, and then begins the slow entry into the town. A splendid white mosque looms up out of the darkness and then vanishes into it again; for the rest, there are brown mud houses, which seem to have been built without much order. After about five minutes we have passed through the place and see, against the slopes of rock débris, the great el-ᶜAṭṭās house with its many small windows lighted up. The house has just been rebuilt and enlarged, and, therefore, the upper storey has not yet been whitewashed. A brother of Ḥasan and ᶜAluwī comes with an uncle to greet us. This brother has had a Dutch, ᶜAluwī an Egyptian, and Ḥasan an Indian education. The uncle was an officer in the Ḥaḍramī regiment of the *Niẓām* of Hyderabad. The reception in the great *madjlis* is of short duration, and we then go upstairs to have a meal on the spacious roof-terrace in company with the nearest male members of the family.

2. SOME GOOD DAYS IN ḤURĒḌA.

554 A fine, clean guest-house is assigned to us for our quarters during our stay in Ḥurēḍa. This has the great advantage of giving us a place of privacy and rest, as we only meet visitors in the family-house of the el-ᶜAṭṭās. On the next morning (May 20th) a gathering takes place there to introduce us to the inhabitants of Ḥurēḍa. These things are done democratically here. High and low, old and young are present at such a meeting, even the Bedouins of the caravan, the guard of soldiers belonging to the house, our slave soldiers, and the younger members of the family. The only thing is that the young people and the subordinates keep somewhat in the background and take care not to make any noise that might disturb their elders. The old and wise men of the place are together. The young men's group has, however, an important place, being organized by the driving power of Sayyid Ḥasan

575 177 654

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into an association of the el-ʿAṭṭās family. The idea of the association is an importation from Aligarh, where Sayyid Ḥasan studied at the Muslim University; it brings a modern element into the public life of Ḥurēḍa.

There is much discussion over the political situation in Egypt, the Yemen, the Hedjaz, Netherlands India, and in the country itself. This last subject is the most painful. Of course the question is put, under general attention, whether Holland is prepared to appoint a consul in Ḥaḍramaut. My answer to this is that Holland would like nothing better, but cannot do so. She would wish it, in order to strengthen the bonds which have existed for centuries past with the most distinguished families of Ḥaḍramaut, and also for the extension of the trade of Java and Holland with Southern Arabia. But it cannot be, because there is no unity here and no responsible ultimate authority. To whom should our Queen turn and who would be able to take the responsibility for her representative? This argument is well understood and it is a matter of grave pre-occupation to them. To relieve the painful situation thus created, I express my appreciation of the unexpectedly favourable conditions that I have found here after two weeks' journeying through very primitive regions. One observes here the influence of men who have seen something of the world. And yet I cannot help saying that those people achieve more in other countries, for example in Netherlands India, than in their own land. It is with great circumspection that we advise them to concentrate on reaching harmony amongst themselves and to devote their attention and energy to their own country. The "Hip! hip! hurrah!" mood is somewhat lowered by these conversations, but our contact with the large circle of attentively listening visitors is strengthened.

In the afternoon the notables come to show us the town. In front and hand in hand with the Governor of el-Meshhed, who seems to be the most influential man here, and followed by Von Wissmann conducted by Sayyid Ḥasan, we saunter to the great mosque which is rightly the pride of the people

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fluential, privileged position, though abroad this position is constantly attacked, and with increasing violence. Western colonial governments make no distinction between the *sāda* (plural of *sayyid*) and those who are not descended from the Prophet, but here this kind of democracy is neither understood nor respected by the *sāda*. It was the only objection that I heard raised against the Netherlands' Colonial Government.

In their own land they are the maintainers of religion, and in no other Muḥammadan country are there so many and such beautiful mosques. Also I have seldom seen the *ṣalāt* performed with so much devotion as among the *sāda* in Ḥaḍramaut. Their influence on the government of their land is great: the Sultans are financially dependent on them, the Bedouin tribes are governed by them both by means of money and by religious influence. If they were not so hopelessly disunited among themselves, the political conditions in the "country of the *sāda*" would be much better. It will be seen from what follows how distressingly bad these are at the present time.

The place of honour is given to the sayyid in daily life; he takes the lead during the performance of the *ṣalāt* and sees that it is duly carried out. He is greeted with a respectful kiss on the hand, a salute which even the Sultan does not evade, at least in appearance; the sayyid shows his appreciation of this by drawing back his hand and making as if he will kiss that of the Sultan. This game of make-believe is carried on for quite a little time, for people in Ḥaḍramaut have plenty of time to spare and cling with great respect to the decorum of life. For the non-sayyid of distinction it also suffices if he makes a pretence of kissing the hand.

In Ḥurēḍa all worldly authority is subordinate to that of the sayyids. The Governor is a poor young man who is completely dependent, financially, on the el-ʿAṭṭās family. The schools, mosques, wells and other objects of public utility are maintained by the sayyids.

Water-supply for Ḥurēḍa is a matter of difficulty. We saw great wells lined with masonry, which are about 55 *qāma* deep

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ques. One of the el-Kāfs told us that there are 200 in use and 160 falling into disrepair. My friend Sayyid Hāshim makes it 60 in use and 300 falling into disrepair; this is, doubtless, nearer to the truth.

The number of the inhabitants of Terīm is almost certainly 12000, for our host has lists of names in connection with the distributions of food made by him to the masses. Sēwūn must then have rather more, that is, between 12000 and 15000.

There are two elementary schools here with about 400 pupils, and one school for more advanced religious instruction with some 200 students.

After the visit to the castle we go to New Terīm. There a completely new suburb is being built, partly for people who are in the service of the el-Kāfs. In none of the places that we had visited up to now was there so much life and expansion as here. In Terīm a conscious and well-considered effort is being made to become, within a short time, the foremost town of Ḥaḍramaut. El-Kāf and Terīm are the names that we heard everywhere whenever new undertakings or plans were under discussion.

We pass through the new suburb till we strike the wall of the city, which ascends the slope of the mountain at this spot until it becomes unclimbable. Two forts manned by soldiers strengthen this starting point of the defence works of the town. From their high position they overlook quite half of the well-maintained and solid wall which encloses the town and the palm-groves in straight lines.

It is Thursday, the day for the distribution of food to the poor. As we return home, the street and square before our host's house are black with women, children and greybeards, awaiting the portions of rice and flour that are destined for them. The work of distribution lasts for hours. Servants hand out the portions; others check and sign long lists of names. The soldiers and Bedouins from the Qeʿēṭī territory who accompany us gaze in dumb amazement at this lavish charitableness. Soon when they return to their country, they will

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735 spread still more widely and will magnify in their highly
●554 coloured narratives the fame of that noble-minded Sayyid Abû Bakr el-Kâf. So it is that the hopes and expectations of an ever-growing number turn towards Terîm. If Sayyid Abû Bakr wished for political power, he would have an opportunity to establish unity and peace in the Kathîrî territories now torn by internecine warfare.